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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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A CLERGYMAN'S ADDRESS TO MARRIED PERSONS AT THE ALTAR.

Selected for the Luminary by a Friend.

The duties between man and wife are various and important. They suppose the union not of *persons* only, but also and principally of *affections* It is not joining of *hands* but of *hearts*, which constitutes marriage in the sight of God.

See, then, that no motives of interest or convenience deceive you into a notion that you love one another, while you do not. It is not the bare form of vowing in the most solemn manner at the altar, that can possibly give a sanction to falsehoods, or render innocent such mercenary lies. Trifle not, I charge you, in this awful instance, with the God of *nature*, *truth*, your own *hearts* and your own *comfort!* God never winks at the violation of nature, or suffers it to take place with impunity. But this must be the case in every marriage where mutual attachment is wanting. And that family is uniformly cursed with the most substantial wretchedness, where there subsists no love between the heads of it.

You who are the *husband*, must treat your wife with delicacy and discretion. Nothing in nature is so *endearing*, so *winning*, so captivating, as *tenderness;* nothing creates aversion so soon, so strong, so inveterate, as rudeness indifference, or disrespect. She is the weaker vessel, and depends on you for protection and comfort, in all her difficulties For *your sake* she has left her friends, her connections, and all the world; and should she meet with a tyrant instead of a lover, she may repent of this day as long as she lives.

Never incense nor insult her; and as you wish to keep your own temper and peace, ruffle not hers: for crossness and asperity, especially when they settle into moroseness and ill-nature, are the qualities of a savage, not of christian. Never, on any pretence whatever, squander that in dress, or dissipation, which you should lay by for the benefit of your family. By all the laws of God and man, of justice and love, they have a high claim on whatsoever you can earn; and every unnecessary indulgence, by which you take a part from them, is at their expense and injury.

Consult your wife especially on all cases of difficulty; 'tis her *interest* as well as *duty*, to give you the best advice she can. *Never keep her ignorant of your circumstances:* This has been the undoing of millions of families. The wife who deserves the name will *never fail to œconomize*, when she knows that

her partner's circumstances require it. Women of good sense seldom abuse their husbands confidence. And you will see few happy families in which the wife is either a slave or a cypher.

Mutual happi ess is your mutual object; yield therefore to one another. *Be ye equally yoked*, is the command of God; let neither seek basely to throw an undue weight on the other's shoulders. Suffer no intemperance from any quarter whatever to interrupt your harmony: you are connected for life. Nothing can separate your *fate* in this world; O let nothing divide your affections. Regard each other with the fullest confidence; the least spark of suspicion from either, must forever blast the comfort of both. There can be no harmony where there is no faith. A wife should not only love her husband but on every occasion shew him all the attention in her power. Study by every means to make his home *comfortable* and inviting. *Where the treasure is there will the heart be also*; and a man's presence, as well as *his heart*, will always be there most, where he has most pleasure. And I will venture to assert it as a fact incontestable, that he who finds his home a *paradise*, will seldom stroll into the wilderness of the world. While on the other hand, a scolding wife and hot house have driven many a wretched husband to a tavern, or tippling house, where cards, women and wine have sealed his own and *the destruction of his family*.

In a word, be habitually loving and kind to one another. Have no seperate secrets, nor allow yourselves any airs of mystery: but open out your whole hearts to each other. Conceal as much as possible one another's foibles, and cultivate habits of affability, forbearance, and good nature. Never be sullen or in a pet with each other, especially in presence of strangers. And, to say all in all, love and live together as the heirs of glory; and may the richest blessings of almighty God be your mutual portion both in this world and the next. In addition to the above, husbands and wives would do well, by frequently perusing God's holy word, especially the following scriptures. Ephe. v. 22. 25. Wives submit yourselves unto your own husbands, as unto the Lord. Husbands, love your wives, even as Christ loved the church, and gave himself for it. Again, Colo. iii. 19. Husbands, love your wives, and be not bitter against them. Read also Prov. v 18—19. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe, &c. Malachi iii 14 15. The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she not thy companion and the wife of thy covenant? Take heed to your spirit, and let none deal treacherously against the wife of his youth. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you—And be ye kind one to another, tender hearted, forgiving one another. Eph. iv. 31—32. For where envying and strife is, there is confusion and every evil work. James iii 16.

From the American Magazine.

PRINCETON THEOLOGICAL SEMINARY.

Outline of the Introductory Lecture, delivered at the opening of the present Session. By PROFESSOR MILLER.

'The question has often been asked, *Why there are, at present so few Ministers of the Gospel, really eminent in their profession?* And by *eminent* here is not meant men of GREAT GENIUS; for these, in all ages, and in all countries, have been very few. Neither is meant men of extensive and profound LEARNING; for this accomplishment also, requires such an assemblage of talents, opportunities and diligence, that it has

never been very common in any community.—Nor yet, again does this question contemplate the possession of distinguished ELOQUENCE in the sacred desk; for eloquence of a high character has always been one of the rarest attainments among men.

But by the question before us is meant to be asked, why it is that there are, at this time, in our country, so few ministers of the Gospel of that real, commanding professional eminence which is within the reach of multitudes; nay, which is humanly speaking, within the reach of EVERY MAN OF GOOD SENSE, of FERVENT PIETY and of PERSEVERING DILIGENCE? Why is it that we so seldom see a clergyman who is, at once, a good *Scholar*, an able *Theologian*; an instructive, interesting and impressive *Preacher;* a faithful, laborious *Pastor*; and a meek, humble, fervently pious, polished and benevolent *Christian Gentleman?* Why is it, in short, that we so seldom meet, in the sacred profession, with, "workmen that need not to be ashamed"—qualified 'rightly to divide the word of truth, giving to each his portion in due season"—able to direct the anxious inquirer; to convince the learned and ingenious "gainsayer;" to be a prudent "watchman" and counsellor to the church in times of difficulty; and efficiently to help forward that cause which is destined speedily to fill and bless our world?

That SUCH ministers *are* MORE RARE, *now*, in proportion to our whole number, than they were 70 or 80 years ago, when our clergy did not amount to more than a *tenth* or *twelfth* part of our present catalogue; when the facilities in pursuing professional study were greatly inferior to what they now are; and when *Dickinson, Burr, Edwards, Davies*, the *Tennents*, *Finley*, *Blair*, and others of similar stamp, all lived and acted together;—will here be taken for granted. To endeavour to assign some REASONS for the fact, is the object of the present Lecture.

And, in searching for the principal causes of the PREVAILING MEDIOCRITY OF MINISTERIAL CHARACTER,* it is confidently believed that,

1 The first place ought to be assigned to a PREVAILING MEDIOCRITY OF PIETY in the sacred profession.

The importance of sincere piety in a minister of Religion, has been generally acknowledged in all ages, and by the profane as well as the pious. The infidel and the believer concur in maintaining that the teacher of Christianity ought to be a *real christian*, in heart as well as in life. But it may, perhaps, be doubted whether either the extent or the importance of the bearing of this principle, is fully seen by the most even of those who cordially believe its truth. It may be doubted whether some, even of the clergy themselves, while they admit and assert the principle, are adequately aware of the elevating influence of ardent piety on the whole character of a minister—on his life, his studies, his pastoral diligence, his pulpit eloquence, his manners, and the adaptedness of all his official efforts, to promote the benefit of his species.

Now, very ardent piety is not *common* among professors of religion, when the Church enjoys a large share of outward prosperity; when it is fashionable to be connected with her; and when many of the wealthy and honoured are within her communion. Individual piety flourishes best in the vale of affliction; and the church has, in all ages, had most of the "beauty of the Lord her God upon her," when she has had least to do with those unhallowed orna-

* The Lecturer gave notice that, in all his remarks, he wished to be understood as having a reference to the clergy *of his own Church;* not only because he was best acquainted with them; but also because obtruding into other denominations might have been deemed both impertinent and invidious.

ments with which the wealth and honours of the world have ever been ready to load her, when she enjoyed their smiles. But it has pleased God to cast the lot of the great body of American Christians, in our day, in circumstances of great external ease and prosperity. Religion is popular. Its professors, in becoming such, have no special sacrifices to make. For all this, we have reason to be thankful. Yet we ought not to be unmindful of the perils with which this mercy is connected. Very elevated piety is not often found in such circumstances. And the standard in piety among ministers is generally proportioned to that of the great mass of private christians around them. But mediocrity of piety in clergymen will generally be found connected with mediocrity in all those characteristics which are wont to command and to fix the confidence and affection of the public. Allowing then, what I am by no means disposed to deny or doubt, that the great body of the ministers of our church, are converted men, and, of course, sincere disciples of Christ; yet if there were prevailing among them as high a grade of piety as has been known, in some periods, extensively to adorn the church, we should see them more studious, more profound theologians, more eloquent preachers, more devoted pastors, more beloved, and far more useful. What was the great characteristick which distinguished *Eliot*, and *Brainerd*, and *Buchanan*, and *Martyn*, and gave them so precious a place in the esteem and affections of the pious of all countries? It was not that either their intellectual talents, or their theological learning, so greatly transcended those of other men. But it was their FERVENT, ACTIVE PIETY, which fired them with an inextinguishable ardour in seeking the honour of their Master, and the salvation of the souls of men. This directed their course. This animated them at every step in their way. This poured a heavenly lustre over their career; and, it may be safely added, with *their piety*, any minister of the Gospel, with moderate powers and attainments, may be a blessing—an eminent blessing—not only to a congregation, but to a CONTINENT. Oh, IF WE HAD BUT ONE HUNDRED MINISTERS OF THEIR SPIRIT IN THE PRESBYTERIAN CHURCH, at this hour, we must suppose either that the connection between means and ends in the kingdom of grace is dissolved, and the divine promises made null; or that the clerical character would immediately rise in public esteem and confidence, and the church shine forth in beauty and in fruitfulness, like "the garden of the Lord."

II. Another cause of the prevailing mediocrity of ministerial character is found in the PREVAILING IMPERFECTION IN THE ELEMENTARY SCHOLARSHIP OF THOSE WHO ENTER THE SACRED PROFESSION.

Three-fourths of a century, or even half a century since, a large portion of the Presbyterian ministers in *America* were sound and thorough scholars. Some of them had been well educated in Europe, and most of the others were trained under European Masters. But for fifty years past, the classical attainments of a large majority of our clergy, have been almost constantly declining, both in extent and accuracy. Nor has this been the case with respect to the learned languages merely, but with respect to almost all the branches of study attended to in our colleges and more respectable academies. A mature and accurate acquaintance with any of them, is by no means as common as it formerly was in proportion to the number of those who go through what is called a regular course of education.

Now, although it is undoubtedly true that a man may be a pious and faithful preacher, who knows very little of Latin, Greek, or Hebrew; and although it is equally certain that an

other man may be very critically and profoundly skilled in all these languages, and yet be a very miserable, cold hearted minister of the Gospel; still it is undeniably evident, that no man who is not a good classical scholar, and at least tolerably versed in the elementary sciences, can possibly be a profound theologian, or a well furnished Biblical critic. Without being familiar with the languages just mentioned, he can not even *read* many of the most important theological works extant; and without an accurate acquaintance with Natural and Moral Philosophy, the Science of the Human mind, Astronomy, &c. he cannot so much as *enter* on the study of a number of subjects which properly belong to a theological course. This is so obvious to every reflecting mind, that the illustration of it in detail is superfluous.

Yet is it not a lamentable fact, that a very small proportion of our Theological students do really enter on their professional studies thus furnished? Are not many of them, on account of the extreme imperfection of their academical attainments absolutely precluded from the pursuit of many kinds and sources of knowledge? Can we wonder, then, that so many of them appear to extreme disadvantage, not only in the course of their preliminary studies, but through the whole of their ministerial lives;—that they are obliged to proceed with tardiness and embarrasment in almost every department; and that in some, they cannot proceed at all? Truly there is little hope that any great elevation in the standard of ministerial character will take place, until there previously be effected an elevation in the standard of ELEMENTARY SCHOLARSHIP among the candidates for the sacred profession.

[*To be continued.*]

"Let thy conversation be uniform; and what thou preachest on the Sabbath, practice through the week."

DR. CHALMERS.

A correspondent of the United States Literary Gazette thus describes the manner and personal appearance of this distinguished occupant of the pulpit.

But it was in the sermon that the preacher seemed to make the deepest impression. He began in the same manner as in the psalm and prayer, and went through the introduction in a sort of conversational under tone, which almost bordered on the ludicrous. As his ideas expanded, and his feelings began to play, he became more and more animated in his delivery, from animation he rose to vehemence, and from vehemence, I had almost said to phrenzy; he literally screamed till his voice broke. His one and only gesture was repeated with fiercer and yet fiercer energy till he seemed about to fling himself from the pulpit. Then his coporeal powers would fail; he would make a long pause, and wipe off the copious perspiration which actually gushed from his head and face. Here a roar of coughing, &c. &c. from all parts of the church, reminded you of the breathless stillness, which had hitherto reigned over the audience. Silence once more resumed its sway, and the preacher began again in his low utterance. Again he rose, and again he sunk under fatigue; till at last he was fairly compelled to take refuge in the expedient of breaking off and giving out a psalm to be sung, whilst he was recovering his jaded energies.

The succession of effort and respite in the speaking drew away my attention, sometimes even from the magnificent succession of images which the eloquence of the composition raised before me, and more than once, I could not help thinking of an account of an English boxing match which I had read; the pugilists had so many round-

of athletic effort, and so many minutes respite, in succession, till the struggle was closed. However, to speak the sober truth, there is a moral sublimity in the spectacle of a man sacrificing his health and his life to a sacred enthusiasm, and this must be the sum total of the eloquence of Dr. Chalmer's delivery; for in every other point of view it has no power whatever.

In force and sublimity of thought, Dr. Chalmers has surpassed the whole generation of preachers among whom he lives. For my own part, I never had so many new and stupendous thoughts brought before me in one hour, as in the discourse I heard that morning. They say that people of every denomination and character, crowd to hear this preacher. I do not wonder at the fact. Mental excitement is, more or less, the happiness of all men; and certainly it can no where be had to a higher pitch, than in the sermons of Dr. Chalmers.

From the London Evangelical Magazine.

MILTON'S TREATISE ON CHRISTIAN DOCTRINE.

It is not without a pang of regret that we profess our belief that this long lost system of theology is indeed the actual production of the immortal Milton That it fell from his pen, and that too at a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage, they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the Son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human soul;—that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characteristic of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side. The triumuph is, however, in some degree moderated by the circstance, that his extreme heterodoxy in other particulars, must for ever annihilate him as a theological authority. If, however, they *will* boast of him, let them not forget that he was an *Arian*, a *Polygamist*, a *Materialist*, a *Humanitarian*, and, in fact, an abettor of almost every error which has infested the church of God,

How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiesence in the revealed truth of Heaven! How affecting is it to see the most stupendous intellects falling victims to the sorcery of an ingenious though deceitful theory, while the unlettered peasant holds on in the even tenor of his way, believing what God has said, and obeying what he has commanded.

"Please all men in the truth, but wound not the truth to please any."

From the Western Recorder.

CHAMBER BIBLES.

MR. EDITOR.—I was much pleased in noticing, a year or two since, in several of the Religious newspapers, an article on the subject of Chamber Bibles The object of the writer, was, to commend the practice of keeping a Bible in some conspicuous place, in every lodging room of a public or private house;—a practice which he thought was pretty general among the christian community; and which, for myself, I had supposed had become nearly universal.

From the Christian Mirror.

IGNORANCE OF CHRIST.

A writer in the Gazette, of Nov. 1, refers to a clause in Luke 10 22, as furnishing conclusive evidence that we are ignorant of the character of Jesus Christ, and ought not, therefore, to condemn any one for differing in opinion from us. If, then, he has given the sense of the text, we must not condemn him, whether he believes Christ to be a mere man, or a super angelic being, or equal with the Father!—or whether he believes him to be the true Messiah, or a vile impostor—or whether he denies that he had any real existence, or possessed any nature whatever! If we *cannot know who the Son is*, it matters not what we believe him to be, for our *belief* is mere *conjecture!*

But had the writer of that article quoted the whole verse, and compared it with another passage of Scripture, he would probably have seen his error, and the weakness of his conclusions. The verse reads, "All things are delivered unto me of my Father; and no man knoweth who the Son is but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him." We are, therefore, as ignorant of the Father, as we are of the Son! But the Son has power to *reveal* the Father to men. Does any *mere* creature possess this power? Do those *know* the *Father*, to whom the Son reveals him? Then those *know* the *Son*, to whom the Father *reveals him*.

Such quotations from the sacred volume remind me of what the school boy said to his Instructer, when he was urging him to be obedient, by motives drawn from the law and the Prophets. The boy replied. "My Bible says, *Hang all the law and the prophets.*" (See Matt. 22: 40.)

LATE FROM INDIA.

A young and beautiful widow, about 14 or 15 years old, who had lately brought forth a child, thinking herself altogether worthless in the world, and anticipating the many distresses she would have to encounter after the death of her husband if she survived him, burnt herself on his funeral pile. An inhabitant of the village of Jessom had lately died, and his chaste widow asked permission to burn herself with his body. This being refused by the officers of government, she died fifteen days after, through the severities she endured. Three other widows made similar applications and were refused; but the government being informed of the death mentioned above, gave them permission, and they all burnt themselves on the funeral piles of their husbands. *N. Y. Spectator.*

INDIAN SCHOOLS.

The government pays 13,500 dollars annually for the support of schools, &c. at 38 stations among various tribes of Indians. Of the schools 16 were established by the American Board of Foreign Missions, 7 by the Baptists, 6 by the United Foreign Missionary Society, 2 by the Moravians, &c. The society of Jesuits have a catholic school among the Indians of Missouri, which receives 800 dollars annually. The number of teachers (including their families) at all the schools is 291; number of scholars 1153. *Christ. Recorder.*

THE LUMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis* conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:

WEDNESDAY, FEBRUARY 22. 1826.

The following thoughts on Phrenology are inserted at the request of a valued friend. We profess to know but little on this remote and intangible science. Little has been said of it by men of sound and safe minds. So far as it is innocent, visionaries may be allowed to speculate upon it. But if our friend's statements of its principles are correct, as we have every reason to believe, the system leads to unphilosophical and unchristian conclusions.

Our impressions on the whole matter are in a few words these. The operations of the mind mark themselves on the external man—on his countenance, his cranium, and if you please, on his whole appearance and carriage. But these effects are to be seen in the *tout ensamble* of the man, not in some organs of his brain, or some protuberances on his scull. He who would go to the cells of the brain for the character of the man, resembles the foolish boy, who would pluck in pieces a flower to find out the seat of its beauty.

Allowing that there are some effects produced *invariably* by the brain on the cranium, or scull, does it follow that every knot or cavity or curve, is the effect of seme specific action of the organ, and an index to the character of the man?

The moon does confessedly exert some powerful influences on our tides, air, vegetation, &c. &c. But shall we therefore arrange a *minute system of selenology*—and trace the colour, taste, and qualities of water, blood, &c. &c.—the richness or barrenness of soil—the character of vegetation, health, food, &c. &c. to the moon? It seems to us just as legitimate a field of science as the other. A few facts exist in both cases. But a detailed system, as to modes of operation, seats of influence, cells of specific qualities &c. &c. were in either case *equally lunatic.*

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For the Western Luminary.

ON THE TRUTH OF PHRENOLOGY, AND HOW FAR IT GOES TO ACCOUNT FOR NATIONAL CHARACTER.

Mr. Editor,

The votaries of this science tell us that the brain is divided into three compartments—one containing the chamber in which the propensities exercise their functions—another the moral sentiments—a third the seat of the intellect properly so called. These compartments are again divided into a great number of organs, answering to the various phenomena produced upon them by the various operations of the mind. All these organs have a common centre in the interior of the brain, and radiate from the centre to the periphery—the mind is a unit in itself, and consequently is incapable of change, and in order to account for the various phenomena and different effects produced by the mind we must consider the cerebral mass, or brain, as composed of an indefinite number of organs, which organs respectively uniting their powers with that of the mind successively produce all those operations which Metaphysicians heretofore have refered alone to the mind—that when a person has one faculty of the mind predominant over the rest, the organ in which that faculty is radicated, is unusually much developed, producing a corresponding protuberance on the exterior of the cranium—that

the propensities are depraved—and the moral sentiments partly so—but the intellectual faculties free from all contamination—that the brain thus cantoned off, gives us a system of checks and balances, which, under the direction of the *will*, the paramount power of the mind, confers on man sufficient strength to avoid all vice and confirm himself in the habits of holiness. This I believe is a pretty fair exhibition of the leading features of Phrenology. But let us bring this system to the touch-stone of Revelation, and view it in the light of divine truth, the paramount fountain of all evidence on this subject. Does it not fade away quicker than the dew-drops of the morning before the rising sun? Let us look into the original constitution of man, and see how far it will accord with the make of the human constitution as exhibited by Phrenologists. We are informed that man was created a pure and holy being, in the image of his God, very little inferior to angels—that all his faculties, corporeal and mental, were pure, uncontaminated with sin, and thus endowed with holy and sinless attributes he passed from the hands of his maker to the scene of his probation. Now, as man in his original formation was free from all evil propensities and passions, we cannot suppose, without doing violence to truth, that there existed those organs in their present shape in which all our evil propensities are now radicated. We will illustrate what we mean. The organ of combativeness, the organ of destructiveness, which according to phrenologists, unrestrained, lead to murder, the organ of covetiveness, the organs of falsehood, hypocrisy and intrigue, &c. could have had no existence in man in a state of primitive holiness. Let us in imagination conceive all those organs removed, which give foundation to all our evil propensities, and corrupted moral sentiments, and make an estimate of the residue of the cerebral mass. The greater part, if not the whole of the Cerebellum with no inconsiderable portion of the Cerebrum, in which are radicated the moral sentiments, will inevitably be swept from the Cranium. Who then will venture to say that the residue were all the brains that Adam possessed in his primitive state of rectitude? I might go on to speak of the limited extent of the depravity of human nature as held by Phrenologists, which is at war with the total depravity of man inculcated by scripture—of the powers of man being sufficient to enble him to shun all vice and practice all virtue—of the *will* being paramount and not governed by motives—of the ridiculous idea and impiety of Religion having an organ running in the direction of the sagital *suture*, upon which she performs her functions, the complete development of which organ is manifested by a *bald head*.—But our limits will not permit us to pursue this part of our subject farther.

Let us see how this doctrine stands affected towards Metaphysical science. Both Metaphysicians and Phrenologists divide the Universe into two grand departments. This division appears to be defective, in as much as there are some things that can be refered to neither matter or mind, such as the vast immensity of space, in which is suspended the stupendous machinery of the material Universe, over which Divinity has spread the garment of his glory. Life is an other instance of the existence of a being that can be refered to neither matter nor mind. Of life we know nothing but by its effect. We see it in the conversion of dreary winter into all the joys of Spring, the resuscitation of vegetation from its wintery grave—in the production of that flood of insects and reptiles that clothes our earth. But what life is in the abstract we cannot say. It is neither matter or mind.

Metaphysical Science, from Aristotle

down to the days of Decart and Berkley, was little else than an unintelligible jargon. The two latter taking up the premises of the Stagorite, legitimately proved that matter had no existence, while Hume from the same data swept away the whole universe of mind. Thus Metaphysics existed as a sickly plant in a sterile soil, till Dr. Reed and Dugal Stewart took it under their culturing care and set it upon its true foundation. What led Aristotle and his followers into error was, that they attempted to explain the manner in which matter and mind held communion—that the external object made an impression of its own kind upon the nerve of the external sense, which nerve conveyed the idea to the sensorium, and the mind received the impression as the *wax* does the *seal*. Exception is taken to this Theory upon the ground that the mind being immaterial can receive no material impression. Dr. Reed avoided the absurdity of the schoolmen, by taking for granted the fact of the reciprocal action and reaction between matter and mind, without attempting an explanation of the modus opperandi. The manner in which Phrenologists attempt an evolution of this mystery only renders "confusion doubly counfounded." They tell us that the Cerebral organs receive the impression of the external object, that they then unite their powers to that of the mind, that all our mental operations are the result of the combined efforts of matter and mind. If this does not savour of materialism, I must own I know nothing of the matter. No one will deny that the brain is the instrument by which the soul carries on her operations in our present state of existence; but that thought is the result of matter in whole or in part, is what is to be proved. That like produces like, similar causes produce similar effects, are axioms of Phrenologists themselves.—How comes it then that they contradict their own premises, and say that matter can produce in whole or in part *thought*, which is confessedly a result of mind? To speak of matter's producing any of the phenomena of mind, such as calculations of Eclipses, abstract speculations, and other operations of the soul, is quite as anomalous and as absurd, as to suppose the soul to relinquish her usual office of producing the phenomena of thought and sentiment, make an attack upon the stomach, dethrone her, usurp her office and commence the secretion of Gastic juice, usurp the domain of the Liver, Duodenum, spleen, and Dermaid system, and perform their various functions. This, to be sure, would be an odd state of things, and would give us room to doubt whether nature were always infallible!! We may be told that these inferences do not legitmately flow from the premises: yet it is impossible to infer any thing else; for our opponents not being able to exalt matter sufficiently, by making it the mere instrument by which the soul carries on her operations, will have it to be a co-worker and co-adjutor with mind producing nearly the half of the mental operations. We are again told that the mind, being a unit cannot change—that without referring some of her operations to cerebral organs we shall never be able to account for multifarious effects she produces. Let us examine this bold maxim that has been manufactured in our Metaphysical Laboratory. That the mind is a unit, stands confessed, but that it is unchangeable and unable to produce different results is what remains to be proved. To say that the mind is unchangeable and incapable of producing different results, for no reason other than its unity, is a mere petitio principii, a begging of the question. We are in possession of sufficient evidence to expose the sophistry of this proposition. "*The Angels that kept not their first estate, but left their own habi-*

tations and are reserved in chains under darkness unto the judgment of the great day," afford a melancholy proof of the fallacy of this doctrine. The doctrine of conversion or regeneration will also disprove it. It is gross materialism to say that this change has relation only to the cerebral organs, and does not effect the mind. But we will be told that these arguments are deduced from scripture and have no foundation in nature; yet they are no less available on that account. Our opponent must acknowledge their force unless they will take the ground of deists, as necessary to the defence of their system. [*To be continued.*]

A MEDICAL STUDENT.

For the Luminary.

"Shoot folly as it flies." POPE.

Mr. Editor,

While one of your Correspondents is assisting parents in rearing their children in "the nurture and the admonition of the Lord"; while another is dissecting the cranium of infidelity; permit a more humble contributor, to offer some views, upon a vice which threatens a most extensive mischief, among all the classes in our community; and in other communities. The subject indeed has formerly been noticed in your very useful columns; but it has not, perhaps been yet sufficiently held up to the public view.

I allude to the fashionable misuse of Scripture phraseology, and of that language which has been appropriated to the most solemn subjects. And I say *fashionable* misuse; because it really seems that *fashion, who lords it over the world, and checks the progress of the mind,* has here been usurping also, and has been putting her proud foot upon what the disciples of Jesus regard as sacred.

This thing should not pass with so little notice. For all evil is growing; and none more so, it is likely, than that which in some good measure is appropriated by the "wise" and by the "mighty." When these take any thing in hand, it stands fair to be popular, since their sanction is law, with many humble beings: and thus what seemed to be destined to prove ephemeral, is by and by discovered by the real friends of man, to have become established among the settled customs of the country.

As to the misuse of Scripture language; the subject calls, we repeat, for a strict regard. It is not improbable that those who first erred in this way, did so with no very ill intention, and that their error was by none considered as dangerous. They may have spoken, or written, in Scripture phrase, with a view to the dignifying of their diction merely: and even good men may have viewed what they did, if their attention was called to it, with no very serious disapprobation. Yet this little thing has now become a weighty affair; and it may now be regarded indeed as an alarming ulcer in the public Constitution: It is high-time, in truth, for the wise and the good to be awakened as to this matter, that they may exert themselves in preventing the growth of what is so threatening to all that is valuable to men

It is high time. For look at a great portion of those productions which our presses are constantly issuing, and you will see how they conduct in this particular. It would seem as if the writers of the day, upon the various themes of a worldly nature, had been reading Jehovah's awful word, for the very purpose of applying its expressions to a profane use. Is any new-fangled pretended philosophy to be adduced; God's word must be profaned: Or is any embittered political denunciation, or any fulsome political or-

else, literary panegyric, to be indulged in; still God's word must be shamelessly profaned. And, in a word, whatever the topic which men have for discussion, the language of the Most High God must be applied; or rather *misapplied*; and words which none should ever pronounce but with an holy faltering of the organs, must be so used as to make them seem cheap, or perhaps worse than cheap, from some unhappy association. Ah! what would be the sentiment of a Swiss soldier, or of a Scottish peasant, if one of his national songs, or airs, was discovered by him to be so grossly associated, as sometimes we associate that blessed langaage, in which it hath pleased the Divine Being to make the revelations of his will to mankind? His soul would be wrought up to an high indignation; for he would doubtless apprehend that such degrading application would annihilate the influence (depending, to be sure, upon association only) of this insulted poetry and music, upon the souls of those who had learned to be so much actuated by them.

Yet what is Swiss, or what Scottish poetry or music, in comparison with Heaven's everlasting word? We would not insult even the *enlightened infidel* (who will acknowledge the worth of the Bible, at least as a mean of moral influences)—by entering upon so unworthy a comparison. It is clear that the *Revelation of God must* have a value, superior, infinitely superior, to any thing which is merely earthly; and that so far as you lessen the regard for this revelation, you would be annihilating the best, I might say the only hopes of the world. Let us therefore avoid, as an abominable thing, the use of any language, calculated to degrade the Bible, or any thing which the Bible inculcates, in the public estimation.

Neither is it so difficult a matter thus to lessen the influence of Jehovah's word. For it is *not* in proportion to the dignity of any system: nor yet in proportion as it may be sustained as genuine and true, by the most solid arguments, that it is always placed beyond the reach of improper assaults. —For you know, for example, the force of ridicule. A laugh, or a sneer, often succeeds, where argument would be vain. And as for the religion of Jesus; it is rendered perhaps, peculiarly liable to this sort of attack, from the depravity of our natures. Men are willing to be made to disregard a religion, so much in opposition to their various lusts; they yet find that it stands upon a massive basis; and therefore they consent to receive an infidel jest, when an infidel attempt at reasoning would easily be resisted by them. You are not ignorant indeed, that the wit and buffoonery of Voltaire and Paine did more to injure the cause of Truth, than did the acute subtelty of Hume, the ingenious historical perversions of Gibbon, or the baseless, though imposing, plausibilities of Godwin. The low ridicule of the two former writers could not, so easily, be met with reasoning: and it insinuated itself into the mind: and it was apt to be remembered; and its very insignificance gave it an hold upon many minds, where those minds, had not regarded it, as worthy to be seriously examined, tested and rejected. Herein indeed, do we see the true reason why almost all infidels hold to ridicule and profaneness, as the sheet-anchor of their hopes. These men hold up the doctrines, and the maxims of religion, as *'fettering the human mind:'* They smile—or they broadly grin—at those weak souls, whom *superstitution enslaves?* They represent it as altogether unworthy of liberal minds, to regard any thing which is of less dignity than philosophy "falsely so called;" or to have respect for any teachings, save those fogmas which themselves have adopted: And added to all this; they bring

forward many *texts of Scriptures*, whenever occassion suits; use these texts with the greatest irreverence; accustom those whom they address to view their quotations with levity; and by degrees bring persons (young persons especially) to disregard, to despise, to reject, that "Truth" which would have "sanctified," saved, and eternally blessed them.

Here the *danger*, therefore, of what we condemn, the practice of using Scripture with lightness! This custom makes Infidelity far more formidable! For Infidelity finds the public feeling, in some good measure prepared for her purpose: She finds that she will be permitted to apply Scriptural allusion in an irreverential manner; and she freely uses the liberty, which she knows, will be freely allowed her.—Yes, Infidelity will avail herself of the public's unfaithful tolerance of this vile thing; she who knows not, perhaps, the use of manly argument: And she will be found, presently, to have accomplished that by poor witticism, which by reasoning she could not have effected—even had reasoning been hers to make use of

A CONSTANT READER.

[*To be continued.*]

The following notice of the character and worth of one of our most distinguished Professors, must be pleasing to every friend of the Transylvania University, and of *real* science.

From the National Banner.

The reviewer proceeds to notice in terms of commendation, an article in the volume under review, which contains a "geological account of the valley of the Ohio," from the pen of DR. DRAKE, of Lexington, Ky. As western citizens we have reason to be proud of the talents and scientific attainments of this able physician and profound naturalist. He possesses a clear, discriminating mind; and by unwearied assiduity and preservering application he has acquired a rich and valuable fund of learning, which he is disposed, as he well knows how, to render useful both to himself and others. He is one of the brightest ornaments of the flourishing medical school in our sister state, and we are happy to find that his worth is appreciated, not only by us in the west to whom he is personally known, and by whom he is esteemed for his social as well as his intellectual qualities, but by the friends of learning and the most competent judges of merit in the remotest sections of the union. In the article noticed by the reviewer, he furnishes some important facts, from which it is inferred, that "the northern continent of America has at two or three particular seasons undergone signal revolutions, either by internal convulsions, or by the sinking of a large extent of country now occupied by the Atlantic ocean, and thus leaving a space to be filled by the waters of the valleys, which have since dwindled into comparatively small streams." It seems, likewise, from certain facts and reasonings, that "at some former period the ocean flowed over this continent with a current setting from north to south, and that the present features of the earth's surface in these regions have taken their shape and character from the action of this cause." These ideas are not new, but they are confirmed, and their plausibility is increased, by the statements and deductions of Dr. Drake.

NINETEENTH CONGRESS.

IN SENATE.

Monday, Jan. 30.

A resolution was offered by Mr. Dickerson, to authorise the Secretary of the Treasury to distribute annually among the several states and territories, the sum of three million dollars, for the purposes of Education and In-

ternal Improvement, to be apportioned among them according to the rate of direct taxation.

From the Baltimore Patriot.

U. S. CAPITOL.

A gentleman from Washington has handed us the following, which may be relied upon for its accuracy.

Dimensions of the Capitol of the U. S. and its Grounds.—The ground within the Iron Railing, 20 acres and 1-8. Length of Foot Walk, outside of Railing, 3-4 of a mile and 185 feet.

The Building is as follows:

Length in front, - -	350 feet
Depth of Wings, -	120 do.
East Projection and Steps,	65 do.
West do do.	83 do.

Covering, 1 1-2 acres and 1826 feet.
Height of Wings to top of Balustrade, - - - 70 feet.
Height to top of Centre Dome 140 do.
Representatives' Room, greatest length, - - 95 do.
Representatives' Room, greatest height, - - 60 do.
Senate Chamber, greatest length 74 do.
Senate Chamber, greatest height 42 do.

Great Central Rotunda, 96 feet in diameter, and 96 feet high.

Library, 92 by 34, and 36 feet high.

PARIS, DEC. 19.

Death of the Emperor Alexander.

"Princes this clay must be your bed,
In spite of all your tow'rs."

The following telegraphic despatch was transmitted from Starsbourg to Paris on Saturday afternoon:

"*The French Minister of Berlin to the President of the Council.*

"The Emperor of Russia died at Taganrock, after a few days' indisposition.

"The express which brought this intelligence left Warsaw on the 8th inst.

"The Grand Dukes Constantine and Michael had not yet departed from that capital for St. Petersburg."

His late Imperial Majesty was born December 23, 1777, ascended the throne of Russia March 4, 1801, and became King of Poland June 9, 1815; on the 9th Oct 1793, he married Elizabeth Alexiewna, Princess of Baden, but has no issue. The Empress mother, a Princess of Wirtemberg, widow of the Emperor Paul I, is still living. His Majesty has left three brothers, namely, 1. the Grand Duke Constantine, born May 8, 1779, and married February 26, 1796, to a Princess of Saxe Cobough, from whom he was divorced in April, 1801. In May, of the following year, he married the Princess of Loweiz, but has no issue.—2. The Grand Duke Nicholas, born July 2, 1796, and married July 13, 1817, to a Princes of Prussia, by whom he had one son and two daughters.—3. The Grand Duke Michael, born February 8, 1798. The late Emperor has also left two sisters, the one married to the Hereditary Prince of Saxe Weimar, and the other to the Prince of Orange.

From the Genius of Universal Emancipation.

LIBERIA.

The Rev. Lott Cary writes under the dates of June 10th and 15th, 1825, that there has been some sickness among the Colonists, owing to the unfavorable season in which they left America. He advises to embark in the fall. They have a Sunday school, with about 40 scholars on the list, 33 of whom attend regularly. Two of the natives, now there, can read in the Testament encouragingly. In addition to this, they have also a missionary school, on the list of which there are about 31 scholars.

SLAVE TRADE.

European avarice has been glutted, says the London Evangelic Magazine,

with the murder of 280,000,000, of blacks, since the commencement of that horrid traffic of the *Christian world, the Slave Trade ! ! !* When will the time come, that men calling themselves *Christians*, will act as if they believed "that God hath made of one blood all the nations of men."

From papers submitted to the House of Commons on the subject of the slave trade, says the Boston Patriot, it appears that, with the exception of the Government of the Netherlands, not one of the European Governments that have affected to conspire with the British Government in the suppression of that traffic, has kept its faith. The traffic is carried on under the flag of France, Spain, and Portugal, in the most extensive mode, and with little disguise. *Ib.*

EDUCATION IN IRELAND.

London Hibernian Society.—A late London journal states that this society has at present under its care no less than eleven hundred and forty seven schools, containing 94,262 scholars, of whom 50,000 are children of Roman Catholic parents.—The scholars are instructed in either the Irish or the English languages, or in both, according to circumstances. The reading lessons of the lower classes are extracted from the Scriptures; and every child who is admitted into the school, must, at the end of twelve months, be able to enter the New Testament Class. Such is the demand for education among the poor of Ireland, that the Society is called upon on every side to extend its schools to a degree far exceeding the funds at present placed at its disposal.

Southern Intelligencer.

Singular Incident.—A vessel just arrived at New-York, from Batavia, was visited on her passage on the 25th June last, by a pigeon having a label round its neck, "Virginia of Salem." It will be seen by the ship news, that the ship Virginia, of Salem, arrived at Madagascar, the 17th July, in 101 days from Salem, from which vessel the Cane Pigeon was undoubtedly dispatched. *Ib.*

Captain Crocker, of New-York, has crossed the Atlantic to England 130 times without any serious accident.

Philadelphian.

One of the party of "about forty unknown people dressed like Indians," who boarded the ship Eleanor, off Boston, in 1773, and threw overboard 114 chests of tea, now lives in Cincinnati, Ohio. He is, says the Crisis, a temperate, hardy old veteran, supports his family by the sweat of his brow, and often boasts of the "*Boston Tea-party.*"

Ib.

It is said, that a son of Bolivar, and a son of Prince Murat, will become students at the ensuing term at the Virginia University. *Gen. Univ. Em.*

Albany, Jan. 17 1826.

The weather is unsually warm, but the sun has been obscured almost without intermission for nearly a month. There was a slight fall of Snow this afternoon, but it melted quickly away.

Discord in Harmony —The establishment of Mr. Owen at Harmony is represented to be in a state of the utmost anarchy and confusion. Out of the entire population, amounting to 1150, it is reported that enough cannot be found to cut wood for the Society, and that the children curse their schoolmasters with impunity.

NOBLE EXTRACTION.

Francis I. having asked Castelan, bishop of Orleans, whether he was of noble extraction: "Sire," replied he, "Noah had three sons with him in the Ark, I cannot say from which of them I am descended."

POETRY.

THE DUELLIST'S GOD.

By W. B. Tappan.

Moloch had fall'n, and Satan wept
To see his shrines alone;
His rites in dark oblivion slept,
And worshipless his throne;
Around him throng'd the peers of hell,
Intent on curs'd debate,
Yet nought could Satan's ire dispel,
Or soothe the monarch's hate;—

Till Belial, a tall fiend arose,
And urg'd his fell design;
"And triumph Chief!" he said, "thy foes
Shall own a mightier shrine:
What though the vale of Hinnom boasts
No more its thousands dead;
And Tophet sees no more its hosts
Through fire and slaughter led—

On Moloch's ruin lo! appears
A new descended god,
Whose robe is gemm'd with Orphan's tears,
Whose sceptre reeks with blood;
Altars shall rise in every clime
To this divinity;
And still as he hastes on, old Time
Shall untold votaries see."

He spake—with shouts the conclave rang,
Hell trembled with acclaim,
"A god, a god descends!" they sang,
Let *Honour* be his name!"
Columbia willing owns his sway,
And for her Proud and Brave
He digs, impatient for his prey,
The Duellist's cold grave.

[*From Nettleton's Village Hymns.*]

EVENING TWILIGHT.

I love to steal awhile away
From every cumb'ring care,
And spend the hours of setting day,
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all His promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good implore;
And all my cares and sorrows cast
On him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven;
The prospect oft my strength renews,
While here by tempests driven.

Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

THE NEGRO'S RETORT.

As lately return'd from the Isles of the West,
Lorenzo, with health and prosperity blest,
And surrounded by friends, at his table presided,
Where all the good things of this world were provided,
A domestic, with Africa's hue on his skin,
A basket of apples and chesnuts brought in.
Lorenzo, with wine and good fellowship warm,
To laugh at poor Mungo, conceived it no harm:
And exclaim'd, as he held up the fruit to his view
"This apple's a white man; this chesnut is you."
"Ah! Massa," said Mungo, "acknowledge I must,
The connection is good, the comparison just;
But Negro, like chesnut, tho' dark in his skin,
Is *white*, firm and sound, at the *kernel* within;
While, tho' beauteous like apples, is Buckra* so smart,
He has oft *many little black grains at his heart.*"

* *The negro's name for a white man.*

THE INFLUENZA.

A sovereign specific.—Call at an apothecary's shop, and procure one ounce each of elixer paragoric, syrup of balsam Tolu, and oxymel squills, mixed in the same vial. Let the patient take a tea-spoonful fasting, three or four times a day, in a wine glass of water, and another on going to bed.

Another efficacious remedy is used, which is drinking very plentifully of barley water, sweetened with brown sugar, strongly impregnated with acid, and observing a strict diet.

N. Y. Spectator.